THE

LIGHT OF TRUTH

OR THE

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MAṆI-MEKHALAI.

(Continued from page 443 of No. 10 Vol. XI.)

CHAPTER XVII.

THE ENTRANCE INTO THE CITY CHOULTRY.

When Maṇi-Mēkhalai had received the alms given by Ātirai, she proceeded to distribute the food, but as she took it out it did not diminish but increased more and more till the hunger of all that came was satisfied. Seeing this Kāya-saṇḍigai wondered and prostrating herself before Maṇi-Mēkhalai she cried "Oh mother relieve my insatiable hunger too". Forthwith Maṇi-Mēkhalai gave her a handful of food from out the Cup, which as soon as she had eaten, her disease of ravenning hunger was cured and with joy she said: "My town is Kāñjana-Puram in the land of the fairies, far in the North. I and my husband set out to see the glories of the Poti Mountains in the South, and in our way we found ourselves on the banks of the river in the midst of a forest. There a Sage whose name was Viruchchigan had put in a leaf of a teak tree a

Nāval fruit of the size of a Palmyra fruit for his food while reciting the Vēda, and had then gone to bathe. I, not knowing that this fruit was the Sage's food, went and through the effect now matured of my deeds done in a former birth, trod upon and crushed the fruit. The sage having bathed returned and seeing the fruit thus destroyed by my foot, was wrath and said 'This is the fruit of the Nāval-tree of divine growth which yields but a single fruit once in twelve years. They who eat it for twelve years know not the pangs of hunger. I am one whose penance is that he eats but once in twelve years and fasts the remainder of the time. This is my day for eating, and this the fruit I was to have eaten. This thou hast destroyed; therefore thou shalt forget the magic spell that enables thee to pass through the aerial way and for twelve years thou shalt suffer from the quenchless hunger which is called "The Elephant Fire". After that thou shalt return on the day when I eat, and not till then shall thy hunger be appeased'. Saying this he departed. And I suffered unutterable pangs. My husband brought me exquisit fruits and roots and other eatables in abundance and fed me but the hunger was not appeased. I had forgotten too the spell by which I passed through the sky. Then my husband seeing this said with sorrow, 'Go on, and in this Tamiḻ-land many wealthy persons dwell who render assistance to those who have no refuge. They dwell in the city of Kāvirip-Pūm-Paṭṭinam, there shalt thou remain'. And thus I am here every year at the feast of Iṇdra my husband comes, beholds my sorrow, with compassion weeps, and again departs.

Thou hast removed this craving hunger that knew no remedy,
I adore Thee, Maṇi-Mekhalai! and return to my heavenly home.

In this city there is a pleasure-ground called the Chakravāḷak-Kōṭṭam where many sacred Sages dwell. There, there is a court whose door is always opened wide, through which multitudes enter, and it is called "The world's Caravansary". There are

Those that suffer from gnawing hunger in every town;
There are those who suffer from disease and none to aid;
There are many who seek for those that give.

"Therefore thither shalt thou go." So she departed, and Maṇi-Mêkhalai passing unobserved along the street came to the world's Caravansary, went round it three times adoring, then entered it and worshipping Sambāpati and the Genius in the pillar,

Like the abundant rain which appears upon the wild
Where the fierce sunlight glows and the Bamboo grows black.
For afflicted men whom cruel hunger devours
The jewelled maiden with her unfailing chalice appeared,

and cried aloud "This vessel is the food-outpourer that was in Āputran's hand". Many came and were fed, and the sound ever arose of those that ate in the hallowed court.

CHAPTER XVIII.

UTAYA-KUMARAN COMES TO THE CHOULTRY.

Sittirāpati having heard that Maṇi-Mêkhalai as a beggar-girl bearing in her hands the alms-bowl, had gone into the worlds Choultry, was very much disturbed in mind and sighing deeply thought within herself "I will take her away from this occupation"; and so calling together the whole company of the dancing women she said "After the death of Kōvalan, Mātavi has abandoned everything and going to the ascetics' monastery, she has assumed the garb of a devotee. This is absolutely ridiculous; we dancing girls are not devout women who die with their lords. When the songster dies his lute remains. Moreover we are like the bee that sucks fragrant juice of the flower, and leaves it when there is no more good in it. So are we to assume the garb of an ascetic, does not harmonise at all with our method of life. I shall change the ascetic disguise of

Mātavi's daughter Maṇi-Mêkhalai, and take from her the alms-bowl. I will also inform Utaya-Kumaran who for many days has desired her society, and I will bring her back mounted on his chariot. If I fail to do this may I walk round our dancing hall, bearing on my head the seven bricks that indicate the guilty one, and like one who is disgraced may I never again enter the hall of the dancing women." Having thus made her vow she went surrounded by a great multitude to the kings palace, and having respectfully saluted him she informed him in a-round-about-way that Maṇi-Mêkhalai was in the Choultry. He related the story of his meeting with Maṇi-Mêkhalai in the Uvavanam, and everything connected with it. Sittirāpati set herself to change his mind and succeeded so far that he mounted his chariot, rode off to the world's Choultry and seeing Maṇi-Mêkhalai feeding the multitude drew near to her and said "Why hast thou assumed this ascetic garb?" Maṇi-Mêkhalai remembering that he in a former birth had been her husband bowed submissively before him and sang

> "This mortal frame is a vessel of disgrace.
> It is born, it grows old, it suffers from disease,
> It implores help, and dies. This I know
> And so I have given myself up to the eager desire of a charitable life."

She then resolving to assume a new form quitted him, went into the temple and bowing before Sambāpati repeated the spell by which she could change her form and assuming the appearance of Kāyasaṇḍigai she came forth with the magic cup in her hand. Utaya-Kumaran thinking that she had handed over her cup to Kāyasaṇḍigai and hidden hereself in the temple said to the goddess "How am I to find her amidst so great a crowd, if thou wilt not discover her to me? Here will I as a suppliant abide, however many days may pass. I will not depart hence and leave her here". So touching the goddess's feet he swore.

CHAPTER XIX.

THE PRISON TURNED INTO AN ALMS-HOUSE.

Utaya-Kumaran had no sooner uttered this vow than he heard a mysterious sound proceeding from one of the statues into which a goddess had entered, which said "Thou hast made without due consideration a solemn vow before our mistress the goddess. Thy vow is utterly invalid". Having heard this voice he was greatly troubled in mind. He remembered the voice which once had said to him "Forget Maṇi-Mêkhalai". He thought of the sacred cup which by divine gift had come into her hands. He pondered what this statue had now uttered and said "The mystery will be cleared up when I come to know Maṇi-Mêkhalai's whole history". And so distracted with love and sighing deeply he went to his home. Maṇi-Mêkhalai said to herself "If I preserve my old form Utaya-Kumaran will never leave me. He will endeavour to get possession of me; so I must retain the form of Kāyasaṇḍigai". So taking up the magic Cup she went forth and gave food to all the hungry. One day she entered the prison of the city and there beheld with gracious pity those that were punished there and were suffering the pangs of hunger. Over these her soul yearned and she speaking gentle kindly words to them supplied their need. The guardians of the prison seeing this, exclaimed with wondar "From one bowl she dispenses food to the multitude; this is an astounding wonder; we must hasten to tell it to the king" So they went and beheld him seated in majesty in a lordly hall with his royal consort whose name was Sîrtti. They bowed down and sang:

> "Oh great and glorious Kiḷḷi, Lord of the mighty land!
> Live glorious in the light, for ever glorious live!
> Our mighty monarch vouchsafe to hear our words
> And may thine enemies perish from before thy face."

After this salutation they related how a girl afflicted with the elephant-disease, worn and emaciated, had come into the prison

and saluting the monarch's name and having nothing but a simple alms-bowl in her hand, from it supplied the wants of all that begged for food. "To tell you of this miracle have we come", said they. The king replied "Bring the damsel hither." Forthwith she came and stood before the king and said "May your Gracious Majesty live to bliss". The King answered "Oh right worthy ascetic-maid whence didst thou obtain the cup in thy hand." She answered "Oh King live for ever. I am a fairy maiden, in this city in other guise have I wandered, this is an alms-cup a goddess in the court graciously gave it to me. It has divine powers. It has cured the in-appeasable hunger called the elephant-disease. It is the food of immortality". "Then what in this case must I do?" rejoined the king. She replied "Make this prison-house into a house of charity". Even as she desired, the king destroyed the old prison and erected a new palace where all kinds of charitable works were carried on.

CHAPTER XX.

UTAYA KUMARAN IS SLAIN WITH THE SWORD.

So by the king's command the prison-house shone forth resplendant as a hall of charity, where every virtuous deed was done. The prince Utaya-Kumaran heard all that his father had done, and said in his heart "Maṇi-Mēkhalai has left the Choultry and come forth, I will lay hold of her, carry her away in my chariot and will hear from her mouth the wonderous things that she has learnt, and the sweet wise words that she teaches". So he went back to the door of the Choultry. Then Kāñjanan the learned sage left his city and came through the air to Kāvirip-Pūm-Paṭṭinam saying "The twelve years during which Kāyasaṇḍigai was to suffer hunger according to the Ṛishi's curse are fulfilled, and yet she comes not to me. Wherefore is this?" So saying he went through every part of the grounds and buildings round about the city, and not

knowing that Maṇi-Mêkhalai had assumed the form of his wife, felt sure that it was Kāyasaṇḍigai herself that was doing all these wonderful things; and so approached saying "Thou hast but one cup and yet dost feed many. This much astonishes me. Did the gods give thee this cup to save thee from the curse of the twelve years hunger?" And after saying this he began to use the old familiar words of affection. But the disguised Maṇi-Mêkhalai turned away from him and going to Utaya-Kumaran began to tell him of the transitory nature of earthly joys. When she thus discoursed to him Kāñjanan said to himself "This my wife has abandoned me and attached herself to the young prince". Filled with jealousy and anger like a snake that has entered an ant-hole, he went into the Choultry with hostile mind, and there conceiled himself. The young prince knowing nothing of this and filled with desire said "This is Maṇi-Mêkhalai herself, she has assumed the form of Kāyasaṇḍigai in order to be a stranger to me; I shall come here to night and find out the secret of her and of this man who has attached himself to her". So he went home, while Maṇi-Mekhalai still disguised went to the temple of Sambāpati where she lodged. So when all were asleep Utaya-Kumaran as he had planned ventured forth and leaving the palace went unattended to the Choultry, and entered it. As soon as he had done so, Kāñjanan said "He has come as I thought" and arising in haste cut him down with his sword, and drew near to carry away her that bore the form of Kāyasaṇḍigai. Immediately from the pillar-god a voice was heard "Oh Kāñjanan come not near, come not near, this is not thy wife. She who wears that form is Maṇi-Mêkhalai who relieved her of her hunger-pain. Your wife when cured went along the heavenly way and I will tell thee what she suffered as she went. There is a mountain called Viṇdhya which is the abode of Kāḷi and those who pass through the air are forbidden to approach it. It is guarded by a deity called Viṇdhā-Kaḍigai who draws the trespassers by her shadow and swallows them alive. Kāyasaṇdigai unaware of this, approached the mountain and is thus entombed. Hear

this moreover; Utaya-Kumaran has indeed perished by the decree of fate; but thou didst not examine well, and in ignorance hast committed a great crime, the effect of which will pursue and torment thee". Hearing this Kāñjanan went away in sorrow to his city.

CHAPTER XXI.

THE SPIRIT IN THE PILLAR TELLS HIS HISTORY.

Maṇi-Mêkhalai who was in the temple had heard the whole affair of Kāñjanan, and had witnessed the death of Utaya-Kumaran, and now forthwith she reassumed her proper form, and said aphostrophising the deceased "In our former birth when by the bite of a snake, I could not bear the sorrow of thy death and rushing into the fire I too gave up my life; seeing thee again the old affection revived, and therefore the tutelary goddess Maṇi-Mēkhalai took me away to the Maṇi-Pallavam, and at the shrine of Buddha showed me the vision of my former birth. Therefore, it was, that feeling of the old love, I taught the words of wisdom. But now alas! thou hast fallen by the hand of the fairy Sage. Alas!" So saying she was about to draw near the corpse when the voice of the spirit in the pillar was heard: "Not only in the last birth wert thou his wife. It was so before in many births:

> To thee he appeared as a husband;
> And thou to him didst appear as a wife dear to his soul
> In days before, in days before, through many a birth this happened,
> Oh woman this is not a matter of a single birth.

Thou hast obtained the knowledge that strives for release from the sorrows of this troublous manifold embodiment. Grieve not at his death." Hearing this Maṇi-Mēkhalai exclaimed "They tell me that in this court there is a power divine which asserts truth to all. Art thou that divinity? I worship at thy feet. Dost thou know the cause of his death? Then by the viper's sting, and now by the fairy's sword? If so to me your

humble slave vouchsafe to make all known". To this the spirit replied "Thou and Irāgulan didst go forth to give food for the Sages who announced that the divine Buddha should appear. This was on the banks of the river of Gāyam. They consented to become your guest and you cried out to the cook 'Early in the morning prepare thou in haste a fitting feast.' He for some unknown reason came not at the time appointed, but delayed, and then through fear he stumbled and fell so that the dish of food was spilt. Irāgulan seeing this in pitiless anger exclaimed 'He has delayed to do what he was ordered for the holy sages,' and in anger struck his head from his shoulders. For that murder in that embodiment he died by the serpent's poison; and for the same reason in this birth he here fell slain. This is the cause of Utaya-Kumaran's two deaths. Certain it is that fate never passes by without pouring forth in fitting fruits. And now hear further: The ascetics in this Chakravāḷa-Kōṭṭam will tell all this to the king, who will put thee in prison. Aṟavaṇa at the instigation of Mātavi will cause thy release. Other adventures thou shalt have, now hear my history. I am one of the host of the gods, my name is Tuvatigan. In this fitting shrine of an ancient pillar made by the architect Mayan I ever abide." After this Maṇi-Mēkhalai obtained from the spirit a revelation of all her subsequent history promising her Nirvāṇa at the last. She concluded with these words "The ancestors of your clan were good and charitable. One of them conspicuous for charity and virtue, caused Maṇi-Mēkhala to come forth from the sea. In a former birth thou didst assist with virtuous aid the sage Sātu-Chakkaran. That good deed caused thee to come from the Uvavanam to the Maṇi-Pallavāni and the Buddhist shrine." Hearing all this Maṇi-Mēkhalai dismissed her cares and her mind was relieved. The sun then rose.

(To be continued.)

G. U. P.

THE VĪRAŠAIVA RELIGION.*

What applies to the whole, applies also to the parts. As Vīrašaiva Religion is a section of the main Šaiva Religion, it is right that something should be said of Vīrašaiva Religion whenever anything is spoken of Šaiva Religion. The present conference which is called Šaiva Siddhānta Conference is not a conference which relates to any one section of Šaiva Religion, but embodies within its fold, all the branches of Šaiva Religion. In fact, the word Šaiva Siddhānta is itself a comprehensive term, for Šaiva Siddhānta means the celebrated twenty-eight Šivāgamas, and all that is related in the said Āgamas. According to Vīrašaiva Siddhānta Sikhāmaṇi, the Āgamas which were related by Šiva, are classified into four divisions, viz :—Vāma, Dakshiṇa, Mišra and Siddhānta. Of these Vāma relates to Sāktas, Dakshiṇa relates to Bhairavas, Mišra relates to Saptamātrakas and Siddhānta which is in consonance with the Upanishats relates to Šaivas. Vīrašāivaism belongs to the class last mentioned. For, one of the Āgamas states thus :—

कामिकाद्यावातुलां तास्शिवेनोक्तास्शिवागमाः ।
सिद्धांतइतिविज्ञेयाः वीरशैवस्यनिश्चयात् ॥

The meaning is :—"All the Āgamas beginning from Kāmika and ending with Vātuḷa which have been related by Šiva should be understood as Siddhāntas relating to Vīrašaivas". From this, it can be seen that Vīrašaivism has as good a right as any Šaivaism in the world to represent itself in future in all the Šaiva Siddhānta Conferences. It is with this idea that I have written this small essay on Vīrašaivaism.

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* A paper read before the Šaiva Siddhānta Conference at Rāmnād, Dec., 1910, by Mr. B. J. Basavaliṅgappa of Bangalore.

One mistaken notion about the antiquity of Vīrašaivaism is that some people argue that, because the prefix Vīra is applied to Šaivism in the word Vīrašaivaism, this Vīrašaivaism should be a later religion developed from the original Šaivaism. This idea is false, because, as regards prefix, it is not only Vīrašaivaism that has got any prefix to its name, but all the well-known four branches of Šaivaism have got prefixes in their names which help to explain the peculiarity of the respective religions. When the word Šaivaism merely is expressed, it does not apply to any one branch of Šaivaism, but it means all the branches of Šaivaism, so that when the word Šaivaism is expressed it does not mean that it does not include Vīrašaivism. The four branches of Šaivaism according to Vātuḷāgama (which Šiva relates to Shaṇmukha) are Sāmānyašaiva, Mišrašaiva, Suddhašaiva and Vīrašaiva. A brief account of the characteristics of these four branches are as follows. Sāmānyašaiva means an ordinary worshipper of Šivalinga in Sthāvara form. Mišrašaiva means a worshipper of Šivalinga in Pīṭa in conjunction with Vishṇu, Umā, Gaṇapathi, Sūrya and others. Suddhašaiva means a worshipper of Šivalinga in Pīṭa, but who does not show devotion to any other deity except Šiva. Vīrašaivaism means a worshipper of Šivalinga in the palm of the hand who wear Linga on the body enclosing it in a case made of wood or metal. From these facts, it is a serious mistake to call Vīrašaivaism a later Šaivaism or a reformed Šaivaism as some try to put it without knowing the meaning of the word Vīra which is given in Āgamas. The word Vīra does not mean reformed but it means exercising in the science of uniting the life principle with the supreme spirit which is termed Šiva by which he attains Salvation. The definition of the word Vīrašaiva is given in Vātuḷāgama as follows:—

विशब्देनोच्यतेविद्या शिवजीवैक्याबोधिनी ।
तस्यांरमंतेएशैवा वीरशैवास्तुतेमताः ॥

As regards the antiquity of Vīrašaivaism, apart from the above considerations, I say I adhere to truth in saying that it is

as old as the other three branches viz :—Sāmānyaśaiva, Miśraśaiva, and Suddhaśaiva. All the sacred books of the Hindus, leaving out of consideration the Āgamas which are the special properties of the Āgamic Śaivas, make mention of Liṅgadhāraṇa invariably which, if believed, should make clear the fact that Vīraśaivaism is a very ancient religion in the world. A series of extracts from the four Vêdas, the hundred Upanishats, the nineteen Smritis, the eighteen Purāṇas and the two Epics would be useful if quoted here. But as I am writing now only a small essay on Vīraśaivaism, I find it difficult to quote much from the ancient books. I, therefore, merely mention the names of the sacred books which make mention of Liṅgadhāraṇa for the information and reference of the readers of this essay. The books which relate Liṅgadhāraṇa are the following :—Rigvêda, Krishṇayejurvêda, Hamsopanishat, Vīralaiṅgyopanishat, Liṅgapurāṇa, Brahmāṇḍapurāṇa, Padmapurāṇa, Skāndapurāṇa, Manusmriti, Gautamasmriti, Saṭatapasmriti, Bodāyanasmriti, and Mahābhārata (Anusāsanikaparva, in the dialogue between Dharmarāja and Bhīshma).

It is unfortunate that in spite of the voluminous authorities that support the antiquity and superiority of Vīraśaiva Religion it has become so insignificant that no body knows about the existence of Vīraśaiva Religion. It is the ennobled Śaiva Siddhāṇta Conference that has done and is doing something to bring to light the existence and superiority of the several branches of Śaiva Religion among which is included Vīraśaiva Religion. The Śaiva Siddhāṇtis of the Tamiḷ Country are Suddhaśaivas according to the Āgamic description referred to above and the Liṅga-wearing Śaiva Siddhāṇtis of the Karnāṭaka country are Vīraśaivas according to the same description. The Śaiva Siddhāṇtis of the Tamiḷ country and the Vīraśaivas of Karnāṭaka are more closely related to each other historically and in strictness of sole devotion to Śiva than with the other two branches of Śaivas who are Sāmānya Śaivas and Miśra Śaivas. For the latter Śaivas are not strict in their devotion to one deity (Śiva); they also pay their obeiscance to Vishṇu

and others along with Šiva. In this way, Vīrašaivas and Suddhašaivas form one section of strict Šaivas who worship only Šiva and not other deities; and Sāmānyašaivas and Mišrašaivas form another section of loose Šaivas who worship Šiva and other deities. The sixty-three Purātanas and the Nūtana Purātanas beginning with Bašava and others of Kalyāṇa, belong to Suddhašaiva and Vīrašaiva branches of Šaivaism. It is a well-known fact, that the Nūtana Purātanas beginning with Bašava and others are all Vīrašaivas. But as regards the sixty-three Purātanas, some of them are Suddhašaivas and some Vīrašaivas. For in a classic work in Kannaḍa called Chennabašava Purāṇa two chapters are devoted for the narration of stories of Šaiva Saints. In one chapter Šaiva Saints are related. In the succeeding chapter Vīrašaiva Saints are related. Of the sixty-three Purātanas, some are mentioned in the chapter relating to Vīrašaiva Saints and the rest are mentioned in the chapter relating to Šaiva Saints. According to chapter relating to Vīrašaiva Saints, the Vīrašaiva Purātanas are the following :—

(1) Ahappageyaru (in Tamiḻ—Iyaṟppagai Ṉāyanār).
(2) Chirutoneyāṇḍāru (in Tamiḻ—Sirutoṇḍa Ṉāyanār).
(3) Kaliganānātaru (in Tamiḻ—Gaṇanāta Ṉāyanār).
(4) Murkhanaināru (in Tamiḻ—Mūrkha Ṉāyanār).
(5) Perumāleyaru (in Tamiḻ—Idaṅguḍi Ṉāyanār).
(6) Marabhaktharu (in Tamiḻ—Iḷaiyāṅguḍimāra Ṉāyanār).
(7) Chendakesigalu (in Tamiḻ—Chaṇḍešvara Ṉāyanār).
(8) Siriyala Sitti or Chirutoṇda Bhaktaru (in Tamiḻ—Sirutoṇda Ṉāyanār).

and other Vīrašaiva Saints who are not of the sixty-three Purātanas. This shows that some of the sixty-three Purātanas are Vīrašaivas. The Vīrašaivas pay as much devotion to the sixty-three Purātanas as the Suddhašaivas of the Tamiḻ country do. Practically every now and then, the Vīrašaivas perform the Pūja of sixty-three Purātanas on a grand scale which causes immense expense of money. The Vīrašaivas

perform also the Pūja of what are called seven hundred and seventy Amaragaṇas who are Nūtana Purātanas referred to above among whom are included Bašava and others. One performance of this grand Pūja was recently made in Mautūr in Dharwar District. In this connection, I remember to mention one other fact which is somewhat important, and useful. It is said by those who know Tamiḻ that Māṇikka Vāšagar, a saint and an author of great abilities in Tamiḻ literature is a Vīrašaiva. On making researches in the chapters relating to Šaiva and Vīrašaiva Saints in Chennabašava Purāṇa mentioned above, a name occurs in chapter relating to Vīrašaiva Saints which is Maṇikaiyya which seems to have an exact likening to the Tamiḻ Māṇikka Vāšagar which places beyond doubt the fact that Maṇikaiyya and Māṇikka Vāšagar are one and the same person which corraborates the fact that Māṇikka Vāšagar of the Tamiḻ country is a Vīrašaiva. From the foregoing facts, it will be seen that Šuddhašaivas and Vīrašaivas, as stated above, are more closely connected to each other than the other two branches of Šaivas, as both of their Saints are included in the common list of sixty-three Purātanas whom both of them worship in common even to-day. To show more definitely that in point of staunch devotion to Šiva, to scrupulous exclusion of Vishṇu and other deities, the Šuddhašaivas and the Vīrašaivas are alike in all ages, the example of Appaiyadīkshita who fought hard for the superiority of Šiva (on the side of Šuddhašaivas) and the innumerable examples of Rêṇuka, Bašava and others (on the side of Vīrašaivas) are quite sufficient. What remains to be said now is that such being the relations between the Suddhašaivas and the Vīrašaivas it is advantageous that they work together for the resuscitation of Šaiva Religion in every branch of its progress.

There is much to be said about Vīrašaiva religion which is unknown to the accidental scholars, on account of the works which throw light upon the said religion not having been brought to light by means of translation into English language by the English educated Vīrašaivas who are so lethargic that

they do not care to take pains to translate them into the said language though they know that English is, in the present day, the proper medium through which everything is made known to the wide world. In every age there have been an incarnation of one of the Pramataganas whenever there have been signs of declining of Vīrašaivaism in the world for the purpose of reviving the declining religion, as in the case of Reṇuka, Bašava and a host of other apostles who, one by one, have striven hard for the uplifting of falling Virašaivaism. At present also, we will have to expect an incarnation of one of the same gaṇas for the purpose of uplifting the falling Vīrašaivas in the person of some noble and generous Vīrāšaiva who would devote his mind, body, money and everything for the cause of Vīrašaivaism. Such a person, the Vīrašaivas were fortunate to have had about a decade ago who, in his own way, did what good he could to the Vīrašaiva Religion, but who died before he gamed his long desired object. I close this essay by repeating that famous stanza in Šaṅkara-samhita of Skānda-purāṇa relating to incarnations of Pramataganas, which is—

यदायदाहिधर्मस्य हानिर्भवतिभूतले ।
तदातदावतारोयं गणेशानांमहीतले ॥

B. J. B.

ŚRI ŚAṄKARĀCHĀRYA'S HOROSCOPE.

Sir,

The date on which Mr. Pichchu Aiyar relies for constructing the horoscope of Śrī Śaṅkara are worthless. In the same general terms Periya Purāṇam speaks about the birth-date of Tiru Jñānasambaṇdar.

There is no reliable record, epigraphical or historical, verifying the date and hour of Śrī Śaṅkara's birth. To say that Mr. Pichchu Aiyar has correctly ascertained the day and hour of the Āchārya's birth because the horoscope cast by Mr. Pichchu Aiyar satisfied the conditions cited by Vidyāraṇya is to argue in a vicious circle.

The horoscope is almost similar to that of Rāma's. That the horoscope of two such individulas as the hero of the Rāmāyaṇa and the illustrious expounder of the Vedāṇta—separated as they are by the entire diameter of *Matter and Spirit*—should be similar demonstrates the unreliableness of one of them at least.

Poets in order to place their heroes on a lofty pedastal so that they may command the universal admiration of mankind fabricate horoscopes with several planets posited in their exaltations. In the horoscope of Napolean I, the greatest conqueror of modern times only one planet is in its exaltation, (Vide Raphael) whilst in that of Alexander the Great there is none. (Vide Sibbey or Lilly) Should Sepharial accept your proposal to work out one of the horoscopes whose birth date you have given and are therefore absolutely reliable, the resulting benefit to mankind will be immense.

Lord Bacon was of opinion that astrology should be rid of its errors.

M. T.

ANTIQUITY OF THE ŚAIVA RELIGION.

Extracts from Vishṇu Bhāgavata Purāṇa with Notes.

SECTION I.

Satva, Rajas, and Tamas, thus there are three guṇas of Prakṛiti; united with these, one Supreme Person (Para-Purusha) bears for the sake of the creation etc., of this (universe) the names respectively Hari, Viriñchi and Hara. Of these, man can seek welfare from the satva-embodied one (satva-tanu)—ii. 23.

NOTE.

The Para-Purusha is distinguished from the Trimūrtis; and the Purāṇa is evidently intended for setting forth the glories of the Satva-mūrti.

Aśvaththāmā ran for his life "like the Sun out of the fear of Rudra" or according to another reading "like Brahmā out of the fear of Rudra". vii. 18.

When the astrologers cast the horoscope of Parikshit they said "He would resemble Girīśa (Śiva) in Prasāda (grace). xii. 24.

NOTE.

The word Prasāda is used in ancient literature in connection with the grace shown by Lord Śiva to his chosen devotees,

When Arjuna remembers his past glories he says "the trident-holder, Lord, with the daughter of Himāvat, being pleased, bestowed on me, his own weapon (Pāśu-patāstra). xv. 12.

SECTION II.

One desirous of Vidyā (knowledge or wisdom) should worship Girīśa; one desirous of obtaining a good life partner, should worship Umā, the chaste. iii. 7.

SECTION III.

Vidura puts the particular question to Uddhava, when he returns from Dvārakā after the departure of Śrī Kṛishṇa from

the world, thus "Is Sāmba doing well, who is the beneficent son of Hari, handsome, who is the first among the charioteers, and whom Jāmbavatī had brought forth by observing vows (to Šiva), as Ambikā, the divine guha (Subrahmaṇya) in olden days". i. 30.

NOTE.

The question is important as showing that the Yādava race was destroyed through the instrumentality of Sāmba who had the destructive amša of Lord Šiva, as any one who performes this function receives His *amša* for the time being vide XI-2, 14 to 16 verses,

When Brahmā was not satisfied with his Tāmasa creation, he next created the four mind-born sons, Sanaka etc., and told them to create the beings. When they refused to obey his orders he was angered beyond control but tried to restrain it. Though he controlled it by his intellect, from the centre of the eye-brows of the Prajāpati, his anger sprang forth as the young Nīlalōhita (Rudra)...... xii. 7.

Him again Brahmā requested to undertake the function of creation. Thus, requisitioned the Lord Nīlalōhita began to create, being by nature Satva (सत्वाकृतिस्वभावेन) many like unto himself. Thus Brahmā seeing many Rudras created, asked him to stop the creation. xii. 13, 14 and 16.

NOTE.

This story occurs in every Purāṇa, whenever Brahmā attempts creation, which shows that without Rudra neither creation nor protection can go on.

Mārīcha admonishes his wife (Diti) when she presses him to satisfy her lust in Pradosha time (evening) thus "In this Sandhyā time, oh chasteful one, the Lord the creator of beings wanders with his vehicle Vrisha (the sacred bull) surrounded by his retinue. He who constructed the *Sētu* whose guardians are Brahma and others, on whom as the cause the universe depends, to whom Māyā is the hand-maid and whose actions with pišāchas are mere play". xiv, 22, 23 and 28.

Diti praises Rudra for the safety of her womb, "Prostrations to Rudra, the great, the Dêva, the Ugra, the showerer of the desired objects, Šiva, the peaceful, the ruler, the angry one. May he be pleased towards me that is related to him as his consort's sister. He is compassionate to all those who deserve compassion, especially towards the feminine sex and who is the lord of Satī (the chaste). xiv. 33, 34 and 35.

Section IV.

When the Rishi Atri performed penance for the sake of getting a son, he prayed thus "I take refuge in him who is the Lord of the Universe. May he be pleased to bestow on me a son equal to me" ....Next, the three Gods appeared before him with their respective characteristics such as, by the vehicles, bull, swan and eagle. Then Atri addresses them thus "I know you all who are assuming forms respectively according to three guṇās of Māyā for the sake of creation preservation and destruction of the Universe in each Kalpa and bear names Brahma, Vishṇu and Giriša. I adore you all. But who is he amongst you that was invoked by me.' The three replied "as is your *Saṅkalpa*, so it will happen and not otherwise. Oh Brahmin as you are a *Satya Saṅkalpa* (true determination) that which you invoked are we." i. 20 to 30.

Vidura questions:—Why did Daksha, affectionate towards his daughter become inimical to Šiva, the greatest among the virtuous, without caring for his daughter the Chaste. ii. 1.

How can anybody be inimical to that preceptor of the Universe, the one without enmity, of calm appearance who finds bliss in himself, and who is the Supreme Deity of the world. ii. 2.

He who for the sake of oneself, thinks harm to the Lord who is not revengeful falls away from the truth, with differentiated mind. ii. 22.

Let the ignorant soul (Pašu) forgetting his own destiny become entangled in worldly matters...... ii. 24.

The fool will look upon ignorance with action as knowledge. They also who follow the reviler of Śiva will continue the transmigratory life. ii. 25.

Devi addresses Daksha:—Who excepting you will revile one, who is omnipresent, free from enmity, to whom there is neither beloved friend or foe in the world of beings and who is of a lovable nature. iv. 11.

The wicked attribute vices to the virtuous, but, O, twice-born one, men of your stamp do not do so. Great men appreciate greatly the small virtues; to them you attributed vice. iv. 12.

The chance utterance of his name of two letters (शिव) removes the sin of men. You, an inauspicious person revile, are such a one of pure fame and inviolate authority. iv. 14.

The bee-like minds of the great, desirous of obtaining the honey of *Brahmarasa*, cling to his lotus-like feet; Such a one who is showering blessings on the needy world, who is the friend of all, you are reviling. iv. 15.

Even Brahma and others except thee do not consider Śiva (the auspicious one) as *Aśiva* (inauspicious) * * * iv. 16.

When the Lord, the protector of Dharma is being reviled, shutting the ears, one should clear away; if powerful, should forcibly cut off the slanderous tongue, or else should give up life. This is Dharma. iv. 17.

I shall not keep alive this body which has sprung out of thee the reviler of Śithikaṇṭha. It is said that the only expiation for eating prohibited food, out of delusion, is to vomit the same. iv. 18.

The discretion of the great Muni who is realising the self is not fettered by the sayings of the Vedas. * * * iv. 19.

Satī, thinking about the honey of the lotus-like feet of her husband, saw nothing else. Her body became pure and was burnt by the fire produced by Samādhi. iv. 27.

Maitrêya said:—Then all the Dêvas with the priests and those who had assembled there, being defeated by the armies of Rudra armed with weapons like the trident etc., with their limbs broken, prostrated before Brahma and reported all that had happened. vi. 1 and 2.

Knowing this beforehand, the lotus-born Brahma and the all-pervading Vishṇu did not resort to the sacrifice of Daksha. vi. 3.

Having heard this, Brahma replied:—Those who seek welfare will not attain prosperity if wrong is done to spiritual beings. vi. 4.

You have committed fault by refusing oblations to him. Take hold of his feet. He will easily be pleased. Invoke him with pure minds. vi. 5.

Neither I, nor Yajña (Vishṇu) nor you all, nor the sages, nor anybody else, know his true nature, nor his strength and power. Who will dictate means of pacifying him who is independent. vi. 7.

Brahma, thus having instructed the Dêvas, proceeded from his own residence together with the Pithris and the Prajāpatis to Kailāsa, the best among the mountains, the favourite seat of the Lord Śiva, the destroyer of the three cities. vi. 8.

That Kailāsa, where those who are perfected by birth, medicines, austerities, Maṇtra and Yoga and also Kinnaras and others who are not human beings stay. vi. 9.

NOTE,

In about 25 verses, the beauties of Kailāsa are described in detail, including the big banyan tree. Even the Vaikuṇṭha has not been described so elaborately.

Under that tree of Mahāyoga, they saw seated Śiva, the refuge of those who seek salvation * * * * worshipped by Kubêra and Sanandana and others who are perfected by Yoga and who possess equilibrium of mind, and who is thinking

about the methods of wisdom, austerity and Yoga; who has forms desired by Tapasas; who is seated on an *Āsana*, made of Mañja grass, besmeared with holy ashes and explaining the eternal truth to Nārada who was questioning while many others were also attending. That Šiva who was keeping his left leg on the right knee, holding the prayer beads in his hand and exhibiting the symbol of Tharkamudra. vi. 33 to 38.

The sages, together with the regents of the eight quarters, bowed to him, who was realising in his Samādhi, the Supreme self to be attained by the highest Yōga and who is the first of all the Manus. vi. 39.

......Brahma said:—I know thee as the Lord of the Universe as transcending matter, the seed cause, Šakti and Śiva and as the eternal Brahman. vi. 42.

Thou alone create, preserve and destroy the universe like a playful spider, by the effect of the union of Śiva and Šakti. vi. 43.

Those created Yajña through the instrumentality of Daksha, for the sake of obtaining the result of Dharma and Artha, you alone were the cause of the restrictive limits (of castes and grades) which the Brahmins and others faithfully follow. vi. 44.

You turn inauspicious actions into auspicious ones. You bestow rewards in this and other worlds when actions are done. The Evil-doers are sent to deep darkness.............. vi. 45.

Anger generally does not influence as it does the Pašus (ignorant Souls) those whose minds are devoted to thy feet, who realise you in all beings and also want to see all beings as existing in you. vi. 46.

Daksha when he had the head of the sacrificial animal fixed on his trunk, being looked at by Rudra, arose atonce, as if from sleep; and saw Šiva before him. vii. 9.

The Prajāpati, whose mind was confused owing to enmity to Rudra, became free from *mala* (impurities) like a tank in the autumn as a result of the Sight of Śiva vii. 10.

You at first created from the face the Brahmins who observe the vows of knowledge and austerities, for the sake of promulgating the truth between Brahman and Ātman (ब्रह्मात्मतत्व). O Supreme one, you are protecting those Bahmins in all dangers as the herdman with the stick protects the Paśus. vii. 14.

Let that Lord be pleased with himself whom I without understanding his real nature reviled in the assembly with numberless arrow-like Evil words, and who protected with gracious eyes when I fell down in consequence of my reviling the great. vii. 15.

Vishṇu addresses the revived assembly "Myself, Brahma, and Śiva are the Supreme cause of the Universe, and also the Self, the ruler, the witness, the self-seer and the unconditioned. vii. 50.

"The fool looks upon Brahma, Rudra, and other beings, as separate from the Supreme-Self, Brahman, one without a second. vii. 52.

O Brahmā, he attains peace who sees no difference amongs the three who are one in nature and who are the self of all". vii. 54.

Maitrêya says:—I heard this achievement of Lord Śiva, the destroyer of Daksha's Sacrifice from my spiritual disciple Uddhava the incarnation of Bṛihaspati. vii. 61.

O Parikshit, That man who after learning, repeats daily with devotion, the achievements of the Supreme ruler, which enhance fame, give long lease of life, and remove all sins, destroys sin. vii. 62.

When the mother earth refused to yield to the workers of the field, King Prithu is said to have got angry "like the destroyer of the three cities (Śiva). (See also X. 7, 29, and X. 76, 12.)—xvii. 13.

During a horse-sacrifice performed by the King Prithu, Iṇdra stole the horse. When the king found him out, and was about to discharge the arrows at him, Iṇdra appeared "with matted hair and besmeared with ashes". He stayed his arrows out of respect for that holy appearance. xix. 14.

Vidura asks: How was it possible for the Prachetas to meet Śiva in person in this world, as even the sages only meditate on him, and it is difficult for the mortals to meet him? It is said that the Lord Śiva delighting in himself wanders about the world with his distructive energy for the sake of its welfare ....Following the direction of their father the Prachetas proceeded northwards till they reached the Mānasu Lake. (Here follows a graphic description of the Lake). They there heard divine music and saw coming towards them the three-eyed Śiva with the body appearing like molten gold, and with a gracious face, surrounded by the Dēvaṣ. The Prachetas joyously prostrated before him. "Then Rudra, the remover of the difficulties of his devotees and upholder of Dharma addresses them ....He who takes refuge in the Lord Vāsudēva who is above the jīva, bound by three guṇas, is indeed dear to me.........xxiv. 17 to 31.

Section V.

In the discription of Bhūgoḷa it is said that the holy Bhava is the sole Diety in the Ilāvrata continent. xvii. 15.

Section VI.

In his battle with Vrithrāsura Indra appeared "Like Rudra standing with anger before Yama". x. 15.

Chitrakētu while travelling in the aerial car presented by Vishṇu, came by Śiva surrounded by Siddhas and Chāraṇas. Seeing Him embracing Pārvati in the assembly of Munis, Chitrakētu laughingly remarked. "He, the preceptor of the world, the direct promulgator of the Dharmas, among the embodied one's, the expounder of the truth of Brahman, and the observer of the highest vows, enjoys publicly the company

of his wife like an ordinary man". In answer to Chitrakêtu, who did not understand the real worth of Śiva, Pārvati spoke thus:—"His real nature is understood neither by Brahmā, the sons of Brahmā, Nārada and others, the Kumāras, Kapila, nor Manu, such a one you are speaking of as having strayed from the path of virtue. His lotus-like feet are meditated upon by those mentioned above, he is the preceptor of the universe, and he is the auspiciousness of all auspiciousness (Maṅgaḷa). Having reviled such great ones you deserve punishment.........xvii, 4 to 12.

SECTION VII.

The stories of the destructor of the three cities are described. x, 53 to 71.

A number of places of pilgrimage is mentioned including *Sêtu*, Vāraṇāsi, Madurā and Biṇdusuras Bhuvanêśvaram in Orissa). xiv, 28 to 32.

SECTION VIII.

At the time of the churning of the ocean, the churning rod, the Mount Maṇdara, began to sink in the ocean. The strength of all the Dêvas was not sufficient to raise it up. It was then discovered that "the failure to propitiate Vignêśvara" was the cause of all this. vii, 8.

In the course of the churning of the ocean, the great poison came out of it. All the Devas became helpless and ran in a body to Kailāsa to seek the protection of Śiva. They prostrated before him and praised him thus:—vii, 19 and 20.

O Lord of all lords, great Lord, the Soul of all, creator of beings, protect us, who have taken refuge in thee, from the poison which burns the three worlds. vii, 21.

You alone are the Lord of bondage and Salvation of all the worlds. The wise men worship you alone. You are the guru as well as the remover of the difficulties of the devotees. vii, 22.

When you create, preserve and destroy the universe, with your energy, then you assume the names of Brahmā, Vishṇu and Śiva. vii, 23.

You are the Brahman, and the Supreme Secret. You are the manifested and un-manifested. You are manifested as different energies. Thou art the Ātman, the ruler of the universe. vii, 24.

NOTE.

In four verses his uuiversal form (Vīrā Rûpa) is described. 25 to 28.

The five upanishats viz., (1) Kaivalya, (2) Svetāšvatara (3) Atharvāsirus, (4) Atharvašikhā, (5) and Kālāgnirudra (These five are generally called 'five Rudras') are thy five faces.........Thy name 'Šiva' is the Supreme Truth......vii, 29.

O Girīša, thy Supreme Light is not attainable by Brahmā Vishṇu, and Iṇdra, who are the rulers of the universe. vii, 31.

O Mahādeva, we do not know anything beyond this. The manifestation of such a one as yours, whose actions are not explicit to us, is for the welfare of the world. vii, 35.

On hearing the achievements of Šiva in swallowing the great poison, Brahmā, Vishṇu, Pārvati, and the Prajāpatis, praised him. vii, 45.

Kāsyapa's wife observed the *Payovrata* to beget a son. Along with other prayers she addresses Šiva thus. "Adoration to Šiva, to Rudra, to the possessor of Šakti (may also be translated as Subrahmaṇya), adoration to the presiding deity of all vidyās, and adoration to the ruler of all beings. xvi, 32.

At the *upanayana* ceremoney of the boy, Vāmana (incarnation of Vishṇu) the holy Umā, Ambikā, the Chaste, bestowed the first Bhikshā (alms). xviii, 17.

SECTION IX.

Bhagīratha says to Gaṅgā :—Rudra, who in the soul of all beings, and in whom the universe is woven and interwoven, like the thread in the cloth, will receive the force of your flow. ix, 7.

SECTION X.

The Gopastrīs observed the Kātyāyanī vrata ; and having an image of sand before them, worshipped Pārvati by offering

sandal, &c. They invoked Pārvatī with the following mantra. O Kātyāyani, O Mahāmāyā, Mahāyoginī, Ādhīsvarī, give us Nandagopa's son as husband. xxii, 1 to 4.

Parikshit asks Śuka, how the conduct of Śri Krishṇa in his plays with the Gopīs, can be justified. Śuka answers thus: We should not judge the actions of great men by ordinary standards. Rudra drank the great poison. Can we do so? xxxiii, 31.

Once the Gopas went to a place of pilgrimage called 'Ambikāvana' and worshipped there their family deity the all-pervading Paśupati and Ambikā. xxxiv, 1.

In her letter to Krishṇa, Rukmaṇi refers to the custom of worshipping the family deity Girijā in the day previous to the day of marriage. lii, 40.

The actual worship of Girijā is conducted in detail. liii, 25, 44 to 46.

Bāṇa, eldest son of Bali, is said to be a great devotee of Śivā. lxiv, 3.

In Bala Rāmās pilgrimage the following, among other places, are said to have been visited. Skanda, Śrī Śaila, Kāñchi, Vrishabhādrī (Nundi durg), Dakshiṇa Madurā, Sētu, Kanyā, (cape Comerin) and Gokurṇa where there remains the spiritual influence of Dhūjati for ever. lxxix, 11 to 19.

SECTION XI.

Krishṇa says to Uddhava "Among the archers I am the destroyer of the three cities (Tripuraghna)." (In the Bhagavad-gītā he says "I am Sri Rāma among the archers"). xvi, 20.

SECTION XII.

Mārkaṇḍêya is said to have met Rudra who instructs him not to receive with difference the three deities, Brahma, Vishṇu, and Rudra. x, 21.

Vishṇu's bow called Sārga is said to be Kāla, (the Rudras *aṁśa* for destruction), xi, 15.

R. A. ŚĀSTRI.

A Triangular Duel over the Science of Prediction.*

VIII.

JUDICIAL ASTROLOGY.—FINAL REPLY.

SIR,

I should not have thought it worth my while carrying on this fruitless discussion about Judicial Astrology at such wearisome length, except for the fact that Mr. C. V. S. Aiyar is typical of a certain class of people who think that, because they have laboured hard in one branch of human activity, they can sit in judgment over every other branch. I fall behind none, in my admiration for Mr. C. V. S.'s talents and the greatness of their worth, whenever they are applied to subjects to which they have a natural and hereditary adaptation. If Mr. C. V. S. should bestow, however, that amount of concentrated attention, of which he is capable, on the subject of Judicial Astrology, for at least a decade, studying it in a manner which its profundity compels, I have not the least doubt that he will rise from its study, as one of its most devoted champions

The contention of Mr. C. V. S. Aiyar is that astrology as a science, is not subject to the usual laws of thought which govern other experimental and empirical branches of human knowledge, and that only men who are "sanctified in spirit" can approach it with any advantage. This is a statement which, in a sense, but only in that sense, is true of all sciences. Chemistry and Physics, Zoology and Botany, nay, every problem which the human intellect is induced or compelled to tackle, may be brought under this qualification. The truth is that in every science the foundations are laid in empirical plodding, but the cupolas are lost in the infiinitazure of instantaneous intuition. 'Pharmacy' or 'medicine' and 'astrology' were in ancient India always associated with each other as

* With this instalment we bring to a close this 'wearisome' discussion over the Science of Prediction or astrology.—*Ed. L. T.*

twin-sisters, since both of them are governed by common qualities, viz., empiricism at the start and intuition in the end. As the late Dr. Richard Garnett, of the British Museum says, "The student, if he is to achieve any useful end must study astrology precisely as he would study astronomy; regarding it, in fact, as astronomy brought down from heaven to earth, and employed for the investigation of human life." He says again, "It may be astrology asserted with confidence that whatever is really essential to astrology is, to *a candid mind* susceptible of demonstration. The influences attributed to the planets, the qualities of their aspects among themselves, the effects of their various positions in the horoscope, the chief rules by which astrologers have in all ages judged concerning body, mind, and fortune, can be shown to be agreeable to experience, and verifiable by such a mass of testimony *as equal to that producible in support of any other science*." As a well-known writer remarks in a recent issue of a leading monthly, "Experience and experience *alone*, has satisfied every student of astrology, that the influences *originally* assigned to the planets, which none have dared to change or alter, are unquestionably and undeniably true." And he adds, "It is a prevalent custom of superficial writers, especially when employed by the editors of popular journals, unjustly to criticise, and sometimes intentionally to distort or ridicule astrology. The inability of these writers to deal satisfactorily, or even seriously, with the subject has been notable whenever the matter has come under discussion." Although perhaps it will be useful to take Solomon's advice and "*answer a fool according to his folly; lest he be wise in his own conceit*," yet, in the interests of the Astrological Science, as the art of prediction open to the unaided intellect, I make no apology to draw on the wise reflections of the late Dr. W. J. Simmonite: "Those who reject Astrology as an idle dream and an illusion have never seriously applied their minds to the study of it. They have entertained wrong impressions respecting its pretensions and have imagined that the science professes to teach *more*

than it really does. They have never been able to erect a figure of the heavens at any required moment of time, They know not the data on which the predictions are based. They have never watched the baneful influences of Saturn afflicting the eastern horizon; nor the benignant operations of Jupiter upon others; nor the bad aspects of their own Mercury with Uranus and the Moon, to which have declared in them a certain portion of querulousness, mixed with no small share of ignorance, arrogance and envy eternally prompting them to find fault with what they do not understand. These persons, unwilling to be thought ignorant of anything, pretend to be familiarly conversant with everything; and they imagine they manifest their superlative shrewdness and incomparable dexterity by a sort of wholesale dealing in notes of interrogation. Thinking, as they do, that they individually are the emporium of knowledge, they grant nothing to their opponent; they concede no point; they admit no position, not even for the sake of argument; they are mighty dexterous at a syllogism in their own favour; but uniformly reject the minor, the major, and the ergo, from every other quarter. They are generally smatterers in some art, or dabblers in some science; and having acquired a string of technicalities, never fail to pour out a most abundant portion of them into the ears of those who may not happen to make any particular science their study. But ask these persons a question, even in their own favourite study and for the most part the answer will be an expression of astonishment at your ignorance; but you must not look for a definite answer; most assuredly you will be disappointed if you calculated upon deriving any information of real utility from them. Are these the individuals to decide upon a question of momentous, so profoundly philosophical, so invaluable to each man, to the millions of society, nay, to the whole world, as Astrology? A science based upon the fabric of creation; which has employed the master-mind of a Ptolemy, a Thales, a Plato, a Virgil, a Keplar, a Newton, a Davey, and thousands more, whose names are immortalized by men of talent. Let

those who wish to explode the science first, cast their own horoscopes, or prove, from some authenticated nativity, that there is no truth in Astrology, then, and not till then, will we listen to their pompous assertions against the science; but, by the time they are capable of performing the above requirement, they will be fully convinced of its truth and become converts to the doctrines which they formally *sic* condemned." So much for exploding the contention that Astrology is a chimera, or that is so at the hands of intellectual experts. Intuition is the greatest helpmeet of Astrology, but when one has truly advanced in intuition the symbology of the Zodiac, planets and stars or asterisms, is no longer needed to look back into the past or to foretell the future. The *Illuminati* who "rest in God do not require to know Astrology, for with their *kāla-vañchana* they can readily dip into any portion of the "Book of God's Remembrances." If, therefore, Astrology is of any value,it is to the man-in-the-street to whom his destiny is an utter non-descript blank and not to the seer who is able to transcend his senses and thought and to "Sleep in Light." When the "Kingdom of God" is established in one's soul, there is face-to face apperception of the causes of the entire round of one's *vāsanas* which is the master-key, to unlock the mysteries of spiritual evolution. Consequently, the real position is that Astrology is designed for the use of the man *of the world* (and not merely *in the world* as is the case with so many *Arudhas* and *Muktas*) and that its successful practice as an art is within the province of experts who approach it with intelligence, diligence and the necessary preparation.

ASTROLABUS.

Saiva Movement.

ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

SRIMAN J. M. NALLASWAMI PILLAI, B. A., B. L.,
THE VICE-PRESIDENT AT BANGALORE.

As soon as it was announced that the Vice-President would visit Bangalore, arrangements were made by the President for a Tamil lecture at the cantonment and a lecture in English in the City. On the evening of 1st May, under the auspices of Meykaṇḍār Annadāna raṅgam, a lecture was delivered on the life of Saint Meykaṇḍa Dēva under the presidency of Mr. K. P. Puṭṭaṇṇa Cheṭṭiyār, Senior Councillor to H. H. The Mahārājā of Mysore and President of the Samāja. While referring to the birth of our Saint in Tiruveṇkāḍu, the lecturer observed that our Saint was born like all of us in the Kāḍu or Forest (பிறந்தவிடம்) in which the hunters of the five senses (ஐம்புலவேடர்) are roaming and in which we are ensnared. He was of low birth as all of us. But when he was removed to his maternal uncle's house (புகுந்தவிடம்) in Tiruveṇṇainallur (The good Town where amrita—Kaivalya navanīta—is produced), our Saint received Grace of God (Īśvara Prasāda) and became a Brahmin, (அந்தணன்) one with Brahman, (அறவாழி அந்தணன்) as was attested by the fact that his disciples were the foremost Brahmins. He observed that there are really two castes, Brahmins and Mālas; so long as we are united to Mala (Pāśa), we are really Mālas; and the moment we get rid of it, we become Brahmins—vide the story of Naṇḍanār himself. He further observed that while a girl remains in her paternal home (பிறந்தவிடம்) whatever luxury she may be supposed to enjoy and command she enjoys really no happiness, but it is only when she enters her real home. the home of her lord she receives bliss. So it is while we live in Mālabhaṇḍa, we taste the transitory pleasures of Māya but the full bliss is vouchsafed to us only when we are united to our Lord who is Sarvalōka

Nāyaka. He then dwelt on the greatness of Meykaṇḍa Dēva and his work Śivajñānabodha which has furnished the language and thought of all Tamil philosophers who came after him during the last 700 or 800 years. He dwelt on the peculiarity of his Advaita philosophy and the peculiar nature of Jīva on which this philosophy, is built up. In concluding he said all Śaivas are called Meykaṇḍān Saṇtati—and every Śaiva should glory in that name. After the address, he explained briefly the objects and rules of the Mahāsamāja.

One of the special features of this meeting was the presence of a band of young men clad in white dhoti and shirt and a wrap of safron cloth, with holy ashes smeared on their foreheads and who sang Dēvāra Hymns in the most approved manner to the accompaniment of sweet Music. To the surprise and delight of all, it was found that they were members of Śivanēsa Tirukūṭṭattār (a Pañchama Religious Association) and it was in existence for the last 13 years. At the request of the President, they were present at the meeting in J. Doḍḍaṇṇa's Hall, on 2nd May. A most distinguished audience was collected that evening under the Presidency of Mr. V. P. Mādhava Row, C.I.E. Retired Dewān of Mysore. The Chairman in introducing the lecturer spoke in very kind terms of him and said he had heard about him 13 years ago from the late Sir Śeshādri Aiyar who had commended to him his translation of Tiruvarutpayan or Light of Grace. Mr. Nallasvāmi Pillai then rose amidst cheers and delivered a most eloquent address on Śaiva Siddhānta which held the audience spell-bound for little more than an hour. He showed that Śaivaism was not a mere sect and that it has inherited to day all the old traditions from the time of the Ṛig Veda and in forms and in philosophy it is the old old Hinduism. He showed its eclectic and universal character quoting the opinions of European Scholars, and how it was called Siddhānta, Sāra, and Samarasa. He explained briefly the doctrine of Advaita and the nature of Jīva which is the peculiar glory of Siddhānta and he brought his address to a close, after explaining the objects of the Mahāsamāja. The Chairman thanked the lecturer and

expressed he felt honoured at having presided over such a meeting. The tracts on Śaiva Advaita Siddhānta and an appeal to Śaivites and Copy of Rules of the Samāja were freely distributed at both meetings. Considerable interest had been aroused in the minds of all in regard to our Religion and philosophy and the Vice-President could not accept the offers of friends requesting him to visit Mysore and other places owing to other engagements. On the third evening, he visited the Maṭam of Śivanesa Tirukūṭṭattār in Chūlai (Bangalore) and he listened to their chanting of the Devara Hymns and an address and in replying to it, he showed the greatness of the Tamil Veda and declared that Vediyar were those who chanted the Vedas and that as they did so, he regarded them as such and bowed to them. This association has been helped in the past by Rai Bahadur Arcot Nārāyaṇasvāmi Mudaliyār Avl., and his nephew the late lamented Rao Bahadur Meykaṇḍa Deva Mudaliyār Avl., and at present by his brother Arcot Suṇḍaramūrti Mudaliyār Avl., who was present at the meeting and sang also a Devāra Hymn. He has generously given a large plot of land for building a proper Bajana Hall and Maṭh and they are appealing for funds for starting and completing the building and surely it will be one of the best Śivakaiṅkaryams if our friends will give them the help that is needed. —"SAMĀJIST".

II.

TIRUCHENGODE ŚAIVA SIDDHĀNTA SABHĀ.

The second anniversary of this Samāja was celebrated in May 1909 under the Presidency of Śrīmān J. M. Nallasvāmi Pillai, and as was announced at that Meeting, efforts were being made to secure a proper building for the Samāja and these effects were crowned with success through the liberality of Miṭṭādār Thaṇḍivelu Gauṇḍar and Miṭṭādār Kailāsa Gauṇḍar and other gentlemen and a building was bought and repaired at a cost of Rs. 1200, and it was opened to-day and the 4th anniversary was celebrated in the new premises. It is a very spacious

Hall with side-verandahs and out-houses and is well adapted for holding the meetings of the Samāja and containing the Śivajñāna Library which was opened about 16 months ago by Rao Bahadur T. N. Śivajñāna Pillai B.A., Dy. Collector of this division. The Fourth anniversary meeting was also presided on this occasion by the same talented gentleman. After being called to the chair on the motion of Miṭṭādār Subbarāya Gauṇḍar, the latter read welcome address to the Chairman, Hon'ble Mr. P. Sambanda Mudaliyār and Mr. J. M. Nallasvāmi Pillai and other gentlemen, and the chairman opened the meeting in a short and sweet speech in which he referred in eulogistic terms regarding the services rendered to the cause of Śaivaism by Mr. J. M. Nallasvāmi Pillai and he prayed to God Śiva that the work of the Samāja would be useful and progressive. Thereupon Paṇḍit Anayappa Pillai of the Nāmakkal High School delivered a very interesting address on the ancient history of the Tamiḷ language. Then rose Mr. J. M. Nallasvāmi Pillai amidst great cheers to deliver his address on Auvai's Text "கண்டொன்றுசொல்லேல்". He derived therefrom the true definition of truth and untruth and pursued this enquiry as to what the truths we know and established that the world of matter, (Achetana Prapañcha) and the Souls or Jīvas (Chetana Prapañcha) and the Supreme God, and rebirths, and the law of Karma and the soul's bondage and release were such truths, and mistaking one for the other was the cause of all untruth or asatya. Srīmān T. S. Tyāgarāja Jñāniyār of Tiruvārur and editor of *Kamalāsini*, then read an able paper on 'Śivabhakti'. The Chairman in closing the proceedings of the day observed that there was no doubt that we enjoyed great pleasure that afternoon whether in regard to the sweet music discerned by the Othuvār of Tiruvārur or in regard to the speeches and addresses delivered and he complemented the Othuvār on his excellent recital of the Devāram Hymns, and Anayappa Pillai for his paper on Tamiḷ. Referring to the address delivered by Mr. J. M. Nallasvāmi Pillai on a small text in Āttiçūḍi, he said he agreed with the remarks of Mr. J. M. Nallasvāmi Pillai

in regard to importance of committing to memory the aphoristic moral sentences in early youth, when he read the report in the papers, though some would have seen to have disagreed and the address delivered to-day fully justified the clause made for these moral lessons in early and it showed what great truths are condensed in such short sentences and if only those, who had heard to-days' address and the address on அறஞ்செயவிரும்பு to be delivered to-morrow by Mr. J. M. Nallasvāmi Pillai and if they would ponder on these till they meet at the next anniversary, they will find out what greater wisdom is stored in these short aphorisms. He also complemented Mr. Jñāniar and remarked he was hoping it was longer than it was and hoped that it would be published in his valuable paper and thus to the world.

Ratna Paṇḍāram Othuvār of Tiruvārūr recited the Tiru-murai from time to time and gave delight to the audience.

The meeting dispersed after thanking the Chairman for his great kindness in presiding on the occasion.

The Hon'ble Mr. Sambaṇdam Mudaliyār presided on the second day and delivered an interesting and able speech in Tamil in opening the proceedings. After this, Mr. Narasammai-yar read a learned paper on Śiva Pūjā in which he maintained the position that Śiva was the Supreme Brahman and His worship was the most sacred, from quotations from various upanishats, etc. Mr. J. M. Nallasvāmi Pillai then delivered his address on "அறஞ்செயவிரும்பு" and pointed out how Dharma stood first among all the Purushārtas and at the same time covering all the rest including Moksha and the principle under-lying it was love, governing as it does இல்லறம், (Private life) and துறவறம் (Life of a recluse) and the relations between man and man in all social, mercantile and political matters, the relation between the souls and the relation between god and man. God is called 'அறவாழி அந்தணன்' 'Ocean of Dharma and Beneficent' and those who attained to His condition are also called 'அந்தணர் என்போர் அறவோர் எவ்வுயிர்க்கும் செந்தண்மை பூண்டொழுகலான்."

This love when reduced to action tries to remove pain and increase the pleasure of all sentient creatures. The ills to be removed and the pleasure to be secured are for the body, the mind and the soul. Thirty-two Dharmas are as such enumerated. Śiva Pūjā was nothing more than this. When one wants to honor and show his love to another it is not to his soul that he renders service but to his body. The Chetana and Achetana Prapañcha form the Lord's body and the service is accordingly done in material and sentient forms which are all the creatures of God without distinction of race, creed or caste and the latter worship is of more importance than the one done to material forms. He concluded by emphasizing the importance of Vidyā Dānam now-a-days and he suggested strenuous work on the following lines.

(1) Improvement of the Vernaculars.

(2) The imparting of religious and moral instructions by means of tuition in schools, lectures and pamphlets and books.

(3) The giving of this Dānam to all and to the depressed classes in particular.

At the close of the address, he explained the object of the Śaiva Siddhānta Mahāsamāja and collections were commenced and two of the collection books were filled up at once. The able Secretary of the Samāja then delivered an interesting address on 'பப்போல்வினை' and mainly touched on the same subject as by previous speakers and he concluded with an eloquent appeal to the people to support the Śaiva Samāja. Mr. Jñāniyār of Tiruvārur spoke again on Temple administration and suggested better improvements. After the Chairman closed the proceedings, memorial verses composed for the occasion by Srīmān Ārumuga Upādhyāya and Varadarājaiya Pillai in which the Samāja and the Chairman and Mr. J. M. Nallasvāmi Pillai were blessed. This was brought to a close, a very interesting function, and the credit of the whole arrangements were due to Mr. Muttusvāmi Koṇār Avargal and Miṭṭadārs Thaṇḍigai Velu Gauṇḍar Avargal, Kailāsa Gauṇḍnder Avargal and Rājāh Gounder Avargal and the late President of the Samāja Muttukumārasvāmi Mudaliyār Avargal.

—" SAMĀJIST ".

Moral and Vernacular Instructions in Schools and Colleges.*

The question of Moral and Vernacular instructions in Schools and Colleges is first becoming one of the raging problems of the day and it was to be regretted that some recent writers are trying to introduce politics into the matter. The question is also being discussed whether our school-going children are so very wanting in moral education. I for one think that it is not satisfactory as it should be; and at any rate, after the practical abolition of the Vernaculars and Sanskrit in the Colleges, the future of our young men is one to cause us great anxiety. They were studying at least a few chapters of the Sacred Kuṟaḷ, a book unparallelled in the literature of the world as Dr. G. U. Pope said, but no more have our young men any chance of learning the name of this book or of its great author. People who propose remedies for the existing state of things suggest the compilation and introduction of all sorts of moral text-books but none of these books would really be satisfactory. Besides, moral instruction to be useful must begin from the very beginning. I, for one, am apt to think that in the old system of Vernacular education we have every guarantee of a sound moral education. We have for instance in Tamiḷ a graduated series of text books beginning with *Āttiçūḍi* and ending with the Sacred Kuṟaḷ which are adapted for the instruction of human beings in all stages of youth and adolescence; as soon as children have begun to spell their words, *Āttiçūḍi* is handed

* This is a summary of the lecture delivered at Pachaiyappa's Hall, Madras, on Saturday the 29th April 1911, on the occasion of the Annual Meeting of the Tamilian Archæological Society.

to them and we have short aphoristic sentences of 2 or 3 words and each consisting of 2 or 3 letters, which are committed to memory and are easily remembered. And here I must notice the new system of teaching by training the eye and hand of the young. The old sytem consisted in making the young commit certain aphorisms to memory. And I would appeal to the learned Chairman who is an expert as to which of the two systems is good. There may be some use in the modern system but so far as the purpose for which they are intended the old system was good. We cannot demonstrate moral truths to little children and tell them about the why and wherefore of things. The first faculty to be exercised is the faculty of memory. They must remember the facts and inferences which they receive through the different senses and it will be time enough when they need to exercise their sense of difference and sense of similarity. These moral aphorisms early stored indelibly in the minds of the young slowly work upon their minds as they develop from time to time and the full force and meaning is gathered just at the nick of time. These moral aphorisms contain an amount of stored up wisdom, the more and more you think on them, the greater is the light that dawns on one's vision. I have lectured to learned audience for an hour or two on each of our grand old mother Auval's aphorisms like கண்டொன்று சொல்லேல், &c., and even then there may be hidden meanings which I have not been able to grasp. And here I would point out that our scheme of moral instruction is not a narrow one but embraces all the activities of the human mind. Our Purushārtams are not one but four, Dharma, Artha, Kāma and Moksha—அறம், பொருள், இன்பம், வீடு. It embraces subjects affecting the home, subjects dealing with man as a bread-winner, man as one of the body-politic, the man who seeks pleasure in the world and the man who seeks to retire from the slings and arrows of the world. These moral text books contain truths which are useful whether one is a father or a husband or a son, whether one is a merchant or a politician, whether one is a

mere pleasure seeker or a godly person. Our Sacred Kuṟaḷ as every one knows contains *Muppāl* அறம், பொருள் and இன்பம் and does not omit வீட்டின்பால். It is in fact, an all comprehensive scheme of educating man as a whole and no one need say at it as though that one side of man would be given greater prominence than the other sides. And here I would put in a word for the old pial school system. And the moment this is mentioned, Prof. Reṅgāchārya is reminded of the pinching of the ears and His Excellency Sir Arthur Lawley, the most popular of our Governors, of the ill ventilated school rooms. But we speak of the revival of the old pial school system we need not necessarily retain all its objectionable features. Our old system was cheap and effective and the poorest hamlet could afford one. But if you want to have good buildings and well-paid teachers, no one would object. But it is to the redeeming features of the old system that I wish to refer. In the first place that in the old teacher we had an efficient man. He was a Scholar and Paṇḍit and was wedded to his profession all through life. And he imparted sound moral instruction by means of the texts we possess. As against this, what do we have? Can the modern day elementary school teachers compare in any way with the old set? They are failures in life and most ill-equipped for the task of handling the fate of young lives. And what sort of text books have been substituted in their place. A series of readers in which, one is taught that horses neigh (குதிரைகனைக்கின்றது) and jackals howl (நரி ஊளையிடுகின்றது) and in which are comprised stories of Alibaba and the forty robbers, and learned papers on கரிவாய்வு etc. And at the end are appended a few pages, only a few in which, a few aphorisms and verses picked from here and there are given. And in examining a girl school at Secunderabad I found that the children had forgotten the verses learned in the lower forms. They took no lasting hold in their minds.

My suggestions would be :

1. Get teachers of the old type of Paṇḍits for all the elementary schools and upwards.

2. Make the education a purely vernacular one up to a certain stage.

3. Introduce the old text books * in full in all the different forms.

4. Re-introduce vernacular into the college classes.

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* This is a list of நீதிநூற்கள்—The Moral text books.

VOL. i.

No.	Title		Count
1	ஆத்திசூடி Āttiçūḍi	வரி lines	108
2	கொன்றைவேந்தன் Konraivēṇdan	,,	91
3	வெற்றிவேற்கை Verrivērkai	,,	131
4	முதுமொழிக்காஞ்சி Mudumoḷikkāñchi	,,	100
5	உலகநீதி Ulakaniti	பாட்டு	13
6	மூதுரை Mūdurai	பாட்டு verses	30
7	நல்வழி Nalvaḷi	,,	40
8	நன்னெறி Nanneri	,,	40
9	இன்னா நாற்பது Innānārpadu	,,	40
10	இனியவை நாற்பது Iniyavainārpadu	,,	40

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No.	Title		Count
11	நீதிவெண்பா Nitiveṅbā	பாட்டு vērses	100
12	நீதிநெறிவிளக்கம் Nitineriviḷakkam	,,	102
13	திரிகடுகம் Tirikaḍugam	,,	100
14	நான்மணிக்கடிகை Nānmaṇikkaḍigai	,,	101
15	சிறுபஞ்சமூலம் Chirupañchamūlam	பாட்டு verses	104
16	ஏலாதி Elādi	,,	76
17	அறநெறிச்சாரம் Aranerichchāram	,,	124
18	ஆசாரக்கோவை Achārakkōvai	,,	100

VOL. iii.

No.	Title		Count
19	பழமொழி Paḷamoḷi	பட்டு	400
20	நாலடியார் Nālaḍiyār	,,	400
21	திருக்குறள் Tirukkuraḷ	குறளடி	1330

J. M. N.

THE "ĀGAMIC BUREAU" NOTES.

The past, present and future.

With the next issue the eleventh volume comes to a close and with the July issue we step into the twelfth year of our existence. In the past there has been an unusual tardiness in the appearance of the Journal due to many unavoidable circumstances over which man has no control. However we feel confident that our journal did not and does not fail to create interest in the readers as the themes dealt out in the pages of our Journal are of eternal value. We are glad we have received from numerous readers words of encouragement and application. Many have declared that but for our Journal they would not have known anything about our Ancient National Religion—The Šivādvaita Siddhāṇtam. Many are under the impression that this Šaiva Religion is of recent origin because they are able to meet face to face with this religion through English translations and public lectures now. We are glad that at least the thirteen long years' of strenuous efforts has borne fruit by opening the eyes of the people to this valuable and genuine religion. Still we think our Religion is not known to many. Europe is not yet alive to the existence of our Religion. Savants like the late Doctor G. U. Pope, Hoisington and Julien Vinson have done much for us by their translations of our Sacred books. Dr. L. D. Barnett Litt. D. keeper of the Oriental Manuscripts of the British Museum is an admirer of our Religion and he is doing much in educating the English Public about our Religion. He has also contributed to our Journal and we sincerely offer our best thanks to him. Many Orientalists and Christian Missionaries have joined and

shaken hands with us as brothers. We hope that in the near future our sacred Śaivaism will become the universal Religion holding Fraternity, Equality and Tolerance as a few its Chief Principles. Śaivism is eclectic in its character and the word '*eclectic*' is nothing but the translation of the word Siddhānta-sāra or Samarasa.

Now the Śaiva Religion is found in almost all parts of the world and the extent is very wide as many other religion. We have adherents to this Faith everywhere. We may be correct when we say that all these have been achieved through our Journal which is the only one journal of its kind in the whole world which speaks about our Śaiva Religion and the art, literature and cult of the Tamiḻ Country. The word Tamiḻ is used in a comprehensive term. Pandit D. Savariroyan says:

The word "Tamiḻian" both here and elsewhere is used in a wide sense. It comprises not only that section of the people of the South speaking the Tamiḻ language, but all the people belonging to the same race and stock as the Tamiḻs, wherever they may be, whether they represent sections speaking Tamiḻ, Malayāḷam, Canarese, Telugu, etc., in the South, or the cognate tongues in North India, or those found in other parts of the East and even in the West, such as the Finns, Hungarians, etc. of Europe.

The term *Dravidian* brought into use once by Dr. Caldwell, as it refers exclusively to the the South Indian population, fails to convey this new sense and has therefore been discarded, Tamiḻ being the representative tongue of the family and the term *Tamiḻian* being "as elegant and as short as Āryan," it has not been thought improper or inaccurate to call the whole population that belong to that stock by the term "Tamiḻian,"

There are still innumerable books in Tamiḻ which are not yet brought to light. We propose to translate in the pages of

our Journal the greatest of our Tamiḻ classics in the order of their importance. Prof. Max Muller says: "What we want are texts and translations, and any information that can throw light on the chronology of Indian Philosophy. * * * Such journals as *The Light of Truth or the Siddhānta Dīpikā* have been doing most valuable service'. Max Muller is not one who will easily give his praise. Translation of *Šaiva Samaya Neṟi, Tiruvaruṭpayan, Uṇmai Viḷakkam, Šrī Kaṇṭha Bāshyam Tirumantiram and Maṇi-Mēkhalai and Puṟapporuḷ Veṇbā Mālai, Puṟanānūṟu, Tiruviruttam etc.*, have appeared in our Journal.

From the next Volume we propose to publish the translations of Puṟanānūṟu by the late Dr. G. U. Pope whose Manuscripts were sent to us by the kindness of Mr. John V. Pope who has promised to give us Dr. Pope's translations of Paḷamoḷi and other great works. We propose to publish also an English translation of the Periapurāṇam. We only request our Patrons and Subscribers to extend their kind patronage by which we propose to open up the treasury of Tamiḷian Antiquity, classics art and culture. We thank all our patrons for their past kindnesses.

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The Tamilian Archæological Society.

We have received the report of the Society for the year 1910 and the resolutions and proceedings of its Annual Meeting held in the Pachaiyappa's Hall, Madras on the 29th April under the Presidency of Dewān Bahadūr L. D. Svamikaṇṇu Pillai Avargal, M.A., L.L.B. (Lond). The Report is satisfactory and appeals for further Co-operation and support. The society proposes to publish two Nos. 9 and 10, of Tamilian Antiquary. The contents of No. 9 are:—(i) "The

Orign of the Tamil Veḷāḷas" *by V. J. Tambi Pillai Esq.*, M.R.A.S., *Colombo*, and (ii) "The Pallavas" *by Rai Bahadur M. R. Ry., V. Venkayya Avargal*, M.A., *Government Epigraphist, Simla.* The contents of No. 10 are: (1) "The Todas and their Tamilian Affinities" *by M. Jīvaratnam Esq.*, B.A., *Madras*, (2) "Dravidian Astronomy and Its Affinity with the Chaldæan", *by Dr. V. V. Ramaṇa Šāstrin*, PH. D., F.Z.S., (LOND.) ETC., *Madras*, (3) "The Period of Ten Tamil Idyls" *by T. A. Rāmalingam Chettiyār Esq.*, B.A., B.L., *Tirupūr*, (4) The Monetary System of South India" *by Devān Bahadūr T. Desikāchariyar Avargal*, B.A., B.L., *Trichinopoly* and (5) "Heroes and Heroins in Ancient Tamiḷ-agam" *by M. Rāghava Aiyangār Esq., Madura.* The financial state of the Society is fair and the accounts are correct but a great deal of arrears is left uncollected. The Society requests the members to send in their subscriptions as early as possible which alone will enable the Society to realize its objects. The most ambitious and the legitimate object of the Society is "to collect materials for the construction of an accurate history of the people of South India including Ceylon and of their Languages and Literature and Religion and Philosophy".

Will the Tamilians rise equal to the occasion with enthusiasm and patriotic feelings to achieve the grandest of the objects?

At the annual meeting the Report was read and adoptep and a new council was elected for the year 1911. M. R. Ry. T. Rāṃakṛishṇa Pillai B. A., F. M. U. was elected a delegate to represent the society at the Universal Races Congress, London and to bespeak the cause of the Tamilian languages at the various European Universities he may visit. Then papers on "Music in Ancient India—a study from the Rāmāyaṇa" by Mr. C. Tirumalayya Nāyudu and "The Evolution of Tamiḷ Viruttams" by Mr. E. N. Taṇikāchala Mudaliyār were read.

And lastly J. M. Nallasvāmi Pillai delivered a lecture on "Moral instructions in Schools and Colleges." We give below a summary of the chairman's remarks and Mr. Nallasvāmi Pillai's lecture is published in this Number on p. 518 *ante*.

Chairman's Remarks :—"The scope of the Tamilian Archæological Society, as may be inferred from the evening's proceedings, is very varied and extensive and embraces in fact everything that concerns the art, literature and history of the Dravidian races of which the Tamiḻ race is typical. Some complaint has been made by previous speakers of the want of public patronage under which the Society labours, but I think that the Society is necessarily very select in its composition and although the results of researches carried on in Dravidian history may ultimately reach the public in some tangible and useful form, they are for the present, confined to the few who choose to labour ungrudgingly in this difficult walk of science and to the pages of the journals devoted to *archæology* and *antiquities*. Still one might expect that on the occasion of the annual meetings of a learned Society like this, the public might manifest a little sympathy and when such sympathy is not forthcoming the members who, it must not be forgotton, are, with all their unselfish devotion to science, human beings with human weaknesses, might be allowed to feel and express some disappointment. Such disappointment, it is true, is not likely to damp their ardour and I would refer to two of the papers just read, that on Ancient Music by Mr. Tirumalayya Nayudu, and on Tamiḻ *Viruttams* by Mr. Taṇikāchala Mudaliyār as proof of the very great industry and erudition which the members of the Society bring to bear on their labour of love. Of Mr. Tirumalayya Nayudu's paper which has been taken as read, it is fortunately not necessary for me to speak in detail, first

because I have not heard it, and secondly because if I had, I would not be qualified to judge of, the merits of so learned, so well-known and so profound an authority on Indian Music. In the paper by Mr. Tanikāchalam Mudaliyār there is more re-assuring ground because although he spoke a good deal of music, all of us understood him to refer to the *terra firma* of prosody and rhythm which even those might enjoy to whom it has not been given to discourse music or to discourse on it. One regret I probably share with most of my hearers, that we had not devoted to the subject of Tamiḻ prosody and its endless varieties of rhythm the attention which enthusiasts like Mr. Taṇikāchalam Mudaliyār have bestowed with such rich results for the benefit of Tamiḻian Archæological Society.

Coming now to the subject of Mr. Nallasvāmi Piḷḷai's remarks, I thank him for inviting me to contribute to this discussion, but I respectfully decline to enter the arena which is already in a white heat of discussion. Everybody, including those who engineered the recent changes in the University Arts courses, regrets that the Dravidian languages have been so-badly treated. I hope that the matter is not past recall and that the representations of the friends of Dravidian literature will be successful : but in the meanwhile it behoves every graduate and every educated man belonging to the Dravidian races to do for that literature what has been done for a century past by educated Englishman for their language. It is common knowledge that at the time when English philology began to be cultivated in earnest, that is at the beginning of the nineteenth century, English was not part of the curriculum of English schools ; nevertheless Englishmen felt it their duty to place the English language as a subject of study on the same pedestal with the classical languages and three generations of English

philologists have succeeded in achieving this object. I have no doubt that with equal persistence in an equally deserving cause, students of the Dravidian languages will succeed in winning back, for those languages, the place in the educational system which they enjoyed for several hundred years and which they now more than ever deserve to occupy."

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Our New Buildings

We have much pleasure in informing our Subscribers that our offices and printing press have been removed to a new and spacious building specially built for our purposes at 4/20, Maddox Street, Vepery. Owing to this change of premises we are required to make a fresh declaration under the Press Act. The press was re-registered on the 5th of May only. Our Journal also was re-registered on the 16th June before His worship the Chief Presidency Magistrate. We offer our sincerest thanks to the authorities for not calling upon us to deposit any security and we shall always be deserving their confidence and respect. Our delay is due to this re-registry and we hope everything will be all right in the future.